Mr. *Burscough's*

SERMON

Preach'd at the

Abby-CHURCH

OF

St. *Peter's Westminster*,

On *November* the Fifth, 1715.

c. 680.

Mr. Burleigh's

SERMON

Preach'd at the

Abby-CHURCH

BRITISH MUSEUM

St. Peter's Westminster,

On November the Fifth, 1715.

The REVOLUTION *recommended to Our* MEMORIES.

A

SERMON

Preach'd at the

Abby-CHURCH

OF

St. *Peter's Weſtminſter*,

On *November* the Fifth, 1715.

This SERMON, Preach'd in the Heat of the late Rebellion, and before the Succeſs of His MAJESTY's Arms in ſuppreſſing it, is now Reprinted,

"Ιν' εἰδῆτε ὅτι ἡ τῆς εὐνοίας τάξιν ἐν τοῖς δεινοῖς οὐκ ἔλιπον, ἀλλὰ λέγων ἠπαζόμην τὰ δέοντα ὑπὲρ ὑμῶν ἐν αὐτοῖς τοῖς φοβεροῖς. *Dem. pro Cor.*

By WILLIAM BURSCOUGH, M. A. Chaplain to his Royal Highneſs the PRINCE, and Fellow of *Wadham*-College in *Oxford*.

The SECOND EDITION.

LONDON:
Printed for JOHN NICKS, at the *White-Hart* in St. *Paul's* Church-yard, 1722.

A SERMON

Preach'd at the

Abbey-CHURCH

St. Pe[illegible]

On [illegible]

MVSEVM
BRITAN
NICVM

This SERMON, Preach'd in the Heat of the late Rebellion, and before the Success of His MAJESTY's Arms in suppressing it, is now Reprinted.

By WILLIAM BURSCOUGH, M.A. Chaplain to his Royal Highness the PRINCE, and Fellow of Wadham-College in Oxford.

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LONDON:
Printed for JOHN NICKS, at the White-Hart in St. Paul's Church-yard, 1722.

To the Right Honourable the

LORD VISCOUNT *Townſhend*,

Principal SECRETARY of STATE,

And one of

His MAJESTY's moſt Honourable

PRIVY-COUNCIL,

IN a moſt grateful Memory of the Bleſſings of this Day, and in the juſteſt Confidence, that under his Majeſty's wiſe Adminiſtration, theſe Bleſſings will be perpetuated to this CHURCH and NATION, the following DISCOURSE is humbly dedicated,

By His LORDSHIP's

Moſt Obedient Servant,

William Burſcough.

To the Right Honourable the

LORD VISCOUNT Townshend,

Principal SECRETARY of STATE,

And one of

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By His LORDSHIP's

Moſt Obedient Servant,

William Binfield.

Pſal. LXXVIII. 42.

They remembred not His Hand, nor the Day when He delivered them from the Enemy.

THE Deſign of this *Pſalm* is to commemorate the repeated Mercies of Almighty God, to a diſingenuous and ungrateful People, who as ſoon as they received them conſtantly forgot them. By a continued ſeries of Miracles He had reſcued them from *Egyptian* Slavery and Idolatry, and was guiding them in the Wilderneſs like a Flock, to the poſſeſſion of the good Land which He had promis'd to their Fathers. *In the Day-time He led them with a Cloud, and all the Night with a Light of Fire: He brought Streams out of the Rocks, and cauſed Waters to run down like Rivers; He rained down Manna upon them to eat, and gave them the Corn of Heaven; He rained Fleſh alſo upon them as*

Duſt,

Duſt, and feathered Fowl like as the Sand of the Sea, He let it fall in the midſt of their Camp round about their Habitations. By way of grateful return for all this, the Pſalmiſt tells us, *They forgat His Works, and His Wonders that he had ſhew'd Them, They provoked Him in the Wilderneſs, and grieved Him in the Deſart, They turned back and tempted God, and limited the Holy One of* Iſrael. *They remembred not his Hand, nor the Day when he delivered Them from the Enemy.*

When we reflect on this Behaviour of the *Iſraelites*, we cannot but be mov'd with the higheſt Indignation againſt them: That a People ſaved of the Lord, whoſe Eyes had ſeen all the great Acts which He did for them, who had been firſt Deliver'd by a mighty Hand from the moſt Cruel Oppreſſion, and had afterwards for Forty Years liv'd in the midſt of Wonders; that this People ſhould be ſo inſenſible as to forget one Day what was done the other, is an Inſtance of Forgetfulneſs ſure never to be Forgotten, but muſt be ever kept in Memory to their eternal Shame and Reproach.

The vain Uſe which our Paſſions teach Us to make of theſe and ſuch-like Inſtances, is to move Us preſently to a great deal of Bitter-

neſs

neſs and Severity of Expreſſion. But the true Uſe which Reaſon and Religion teach Us, is to take Admonition from theſe Examples, and not ſo much to reflect on *Them* as on *Our ſelves*; to conſider ſince Human Nature is the ſame in Us, as it was in Them, whether it has not ſomething of the ſame Effect too, and ſince Their Memories were ſo Bad, whether Ours are altogether ſo Good as might be expected.

I am ſure it has pleas'd God to diſtinguiſh this Happy Day with peculiar Marks of His Favour to Us, and great Reaſon there is that it ſhould be much obſerv'd unto the Lord in our Generations. Within the Compaſs of One Century it has been Doubly Bleſs'd to Us; Once when the Zeal of *Popiſh* Murtherers had vow'd the whole Nation a Burnt Sacrifice to their God; And Once, one would think within our own Memories, when the ſame Biggotted Enemies of our Church and Nation, had miſlead an Unhappy Prince into Meaſures deſtructive of our Conſtitution, ſuch, as beginning in Oppreſſions leading to *French* Slavery, muſt have ended in Idolatry little leſs than *Egyptian*.

The Wiſdom therefore, and Piety of this Nation, have thought it their Duty to con-

ſecrate this Day in which we have now been Twice deliver'd from the Hand of the Enemy; And it is our Duty to remember the Hand of God in it, and to bring Hearts gratefully touch'd with a Sence of His Goodneſs to Us, that we be not like theſe *Iſraelites* a ſtubborn and rebellious Generation, forgetful of the Works of God, and unmindful of His Bleſſings; but that every one of Us treaſuring up in His Heart the Divine Favours vouchſafed this Day unto our Nation, may offer up His Sacrifice of Praiſe, and Thanksgiving in a manner acceptable unto God. For conſider how much greater Reaſon We have for Gratitude than even the *Iſraelites*. *They* by the Permiſſion of God for a long time ſuffer'd under the Oppreſſions of an Idolatrous People, but it has pleas'd God not ſo much as to permit theſe Evils to fall upon *Us*. He has watched over Us for our Good, and guarded againſt the firſt Attempts of our Enemies. By how much Better therefore it is not to fall into Calamities than to be reſcu'd out of them, by ſo much Greater is our Obligation to Heaven than that of the *Iſraelites* themſelves.

Whether We in any tolerable meaſure have been ſenſible of the Bleſſings conferr'd upon

Us

Us will appear in the Application; Give Me leave in order to it, to ſhew in two or three Inſtances when Men may be ſaid not to remember the Hand of God, nor the Day of their Deliverance.

They remember'd not His Hand ſays the Pſalmiſt, nor the Day when He deliver'd them from the Enemy. By which Words we cannot underſtand that the *Iſraelites* had intirely forgotten that they were ever in the Land of *Egypt*, and deliver'd out of it. This they could not but remember, and it was impoſſible to forget it. But the Meaning is, that they did not frequently enough reflect upon it, nor was their Behaviour at all anſwerable to that lively Sence, and affectionate Concern which the Memory of their Deliverance would naturally have produc'd. And this evidently ſhew'd it ſelf in the *Iſraelites* in their Deſire, upon every Inconvenience, of returning back again into the Land of Bondage, and their frequent Murmurings at every turn againſt their great Leader who had brought them out of it. If the *Egyptians* purſued them, *Becauſe there were no Graves*, ſay they, *in* Egypt *haſt Thou taken Us away to die in the Wilderneſs, Wherefore haſt Thou thus dealt with Us to carry Us forth out of* Egpyt? If they heard an evil

Report of the Land they are going to poſſeſs *Then* they lift up their Voice, and cry, *Wherefore hath the Lord brought Us unto this Land to fall by the Sword, that our Wives and Children ſhould be a Prey, Were it not better for Us to return into* Egypt? *Let Us make a Captain and return into* Egypt. The Reaſon of which was, that they had forgot their Slavery in *Egypt*, and could think of nothing but their preſent Uneaſineſs. If their Bread fail'd them, *Ye have brought us forth*, ſay they, *into this Wilderneſs to kill this whole Aſſembly with Hunger*; If they had Bread to the full, *Then there's nothing at all beſides this Manna.* If *Moſes* ſtay'd longer in the Mount than They thought fit, they could not live without their Leader, but muſt *make Gods to go before Them, for as for this* Moſes *we wot not what is become of Him*; If He ſtay'd with them, and put Himſelf at the Head of them, *Then, Ye take too much upon you, wherefore lift You up yourſelves above the Congregation of the Lord?* Such were the Speeches of a murmuring, diſcontented People taking Exceptions at every thing, and pleas'd with nothing. The Bottom of all which was that they had forgot, and never heartily reflected upon their cruel Taſkmaſters, and their tale of Bricks; upon the

Day

Day when they Sighed, and cried by reaſon of their Bondage, and God heard their Groaning and had reſpect unto them, and deliver'd them from the Enemy.

Another certain Sign of growing Forgetfulneſs in Men is when they begin to find fault, and quarrel with the Means by which the Deliverance was effected. For while Men are under the Weight of great Oppreſſions, and the juſt Fears of greater, they are ſeldom at leiſure to conſider nicely all the poſſible Ways, and Means to remove them, but bleſs God for the firſt that offers it ſelf. Afterwards indeed as the Memory of their Oppreſſions wear off, and they begin to be Doubtful whether they had any Deliverance or no, or at leaſt a Deliverance worth mentioning, they may wrangle if they pleaſe about the Means, and diſpute the Juſtice of them. But here I muſt confeſs the Example of the *Iſraelites* fails Me; For among all their unreaſonable Murmurings by which, as God complains, they had no leſs than *Ten times tempted Him*, I do not find that they had any among themſelves about the Lawfulneſs of getting rid of their Tyrants. This was left to the Diſcovery of later Generations, to a keener Race of Diſputants who had they liv'd

liv'd in That Age, the *Iſraelites* had been taught a new way to vex their Leader, and had *tempted God the Eleventh time*. 'Tis without doubt a good thing for a Man when He is at leiſure to look back upon the Steps He trod in Haſt, and where He finds any thing amiſs, if He can to mend it. This, I ſay, is very well in ſome By and Circumſtantial Matters, But if you find Him falling upon the Subſtance, if You find Him condemning the very firſt Step, and Mourning over Himſelf that He ever took it; And that too when You are ſure that whenever the like Occaſion awakens Him from His Sleep, He will tread over if He can the very ſame Steps again; This is an undoubted Sign that He is at preſent in a Dreaming Condition, that He has forgot the Day of His Deliverance and what He was deliver'd from.

The only farther Indication I ſhall mention of a forgetful Mind in Men is when without any manner of Reaſon they begin to be Reconcil'd to, and to have kinder Thoughts of the Enemy they have been deliver'd from. For as long as the Sence of their ill Uſage of Us laſts in our Mind, We cannot but have the ſame Hatred and Averſion to them. And therefore in the ſame Degree You obſerve

Mens

Mens Reſentments abating, You may certainly conclude that in the very ſame Degree the Senſe of the Injuries they have receiv'd is abated too; And the leſs Sence there remains of the Injuries, the leſs muſt be the Sence of their Delieverance from them. 'Tis true that in caſe the Grounds of Enmity be remov'd, and the Enemy deſire Reconcilement, 'tis the Duty of Men in ſuch a Caſe to accept, and promote it: But where all the Grounds of Enmity ſtill remain, and the Difference is wide as ever, to entertain in this Caſe any amicable Thoughts can ariſe from nothing but Inſenſibility, and Oblivion.

Theſe are ſome of the Inſtances in which Men may be ſaid to forget the Hand of God, and the Day of their Deliverance; Let Us now apply them to the Buſineſs of this Day in which the good Providence of God has twice appear'd in the Preſervation of our Liberties, and of our moſt Holy Religion.

It is not long ſince that we had a Prince on the Throne of theſe Kingdoms whoſe early Perverſion to the *Romiſh* Superſtition gave him that fatal Affection to thoſe of His own Perſuaſion as at length drew Him on to His Deſtruction. Our Laws had ſo particularly guarded againſt theſe Hereditary Enemies of

our

our Conſtitution that as long as they remain'd in Force, their Malice wanted the Power to hurt Us. Their Force of Reaſoning had been a long time found ineffectual, and been triumph'd over by the invincible Writings of our Church againſt them; The only Recourſe left them was to the Sword; But this too their Adverſaries were in Poſſeſſion of; The Judges, the Magiſtrates, the Officers Civil and Military, all Proteſtants, were Legally inveſted with it, and would remain ſo as long as the Laws continued; To repeal theſe Laws was found Impracticable, To abide their Force, Impoſſible. What Art, what Contrivance then ſhall be found out to advance our Religion, in Oppoſition to the United Force of Law, and Reaſon? To a willing Mind nothing ſo eaſy; A Diſpenſing Power ſhall be ſet up, which at one Blow ſhall confound them all. To this thin Artifice our *then* unhappy Prince eaſily conſented. From that Moment our Laws were Nothing; the Name indeed continued, but the Thing was Gon. Our good Proteſtant Patriots ſtood for a while Aghaſt at this new Monſter, nor could they tell what to make of Laws to be at Pleaſure Diſpens'd with; For tho' Catholics, who had been us'd to

ſuch

ſuch Myſterious Points could eaſily comprehend it; Yet Proteſtants who had never gone beyond plain Senſe and Reaſon, were at an utter Loſs about it; Laws without Force ſeeming to Them as Unintelligible as *Tranſubſtantiation* itſelf, and much more Deſtructive. In a word, they quickly ſaw the Meaning, and provided as well as they could againſt it; They invited over to their Aſſiſtance a Prince who was Himſelf of the Royal Blood, and had Married the next Heir to the Crown, and at his Happy Arrival on this Day joyn'd themſelves with him. The Conſequence of this we all know, and feel the bleſſed Effects of it, in the Enjoyment of our Properties, in the Security of our Liberties, in the firm Eſtabliſhment of a Flouriſhing Church, and in a Gracious Proteſtant King, the affectionate Protector of them All.—Such are the Bleſſings which we this Day commemorate.—Not to remember this Day of our Deliverance, is to forget every thing; I am ſure 'tis in a moſt ſhameful manner to forget the Temper of Mind, the Diſpoſitions of Soul, the paſſionate Deſires with which in the Day of Extremity we pray'd for it. In that Hour of Diſtreſs and Danger, when all that is Dear to Us lay at Stake; when our late glorious

Deliverer was just Embarking, and all our Hopes with him; when, as a Great Author well expresses it. "Our Constitution in "Church and State was just sinking under "Us, and the two greatest Evils that belong "to Humane Nature, the Oppression of our "Liberties and of our Consciences were "ready to overtake Us, How were our Chur-"ches then fill'd with Crouds of Worshipers, "Our Altars surrounded with unusual Num-"bers of Devout Communicants"? And let me add, What Prayers, what Vows, what Intercessions, were at that time made for his safe Arrival; And immediately upon it, what Praises, what Thanksgivings, what Adorations for the Success which crown'd his Enterprise? Such were the Affections of the People at that Time, when they were best Judges of their Happiness: And if those Affections are since alter'd, 'tis because Men are alter'd Themselves; For the Blessing once vouchsafed is the same for ever. Would to God, 'tis with Concern I wish it, and for the common Honour of our Country. For what can be more perverse and disingenuous, than in the Day of Adversity to weary God, and in the Day of Prosperity to forget him? Would to God therefore I could justly say,

that

that the ſame good Affections had all along continued, and that we ſtill retain'd the Memory of our Deliverance with the ſame Gratitude we at firſt receiv'd it. But if we examine Ourſelves by thoſe Signs and Evidences of a grateful Memory juſt now mention'd, we ſhall ſee how ſuddenly our Vigour abated, our Fervor cool'd, till at length we fell into utter Inſenſibility, and are become the perfect Reverſe of what we were.

For unleſs we had ſworn to imitate the infamous Example of the *Iſraelites*, Could it ever have been imagin'd that a Prince invited over to the Aſſiſtance of a Diſtreſſed People, and whoſe whole Life was ſpent and ſhorten'd in their Defence, ſhould have met with any other Return than the joyfulleſt Acclamations, and the moſt devoted Fidelity of his Subjects! It might juſtly ſure have been expected that He ſhould ſit quietly at leaſt on the Throne on which they had plac'd Him; and that while He was engaged in War with our Enemies Abroad, He might every Year have return'd with fulleſt Confidence in his Friends at Home; This at leaſt might have been expected from Us. But on the contrary, what Difficulties He continually met with, how much His Affairs were embarras'd by

contending Factions, with what Regret He return'd from His Summer Services to the Fatigues of his Winter Campaigns, let this too be Forgotten with the Deliverance he brought Us. But that all of it together prov'd at length too ſtrong for a tender Conſtitution of Body would be dearly Remember'd by Us, had not the ſame unwearied Goodneſs, and obſtinate Endeavours for the Preſervation of our Liberties and Religion, which had always acted Him, made the ſtrongeſt Efforts in the laſt Moments of His Life. For Obſerving that all the Miſeries of this Nation took their Riſe from Popiſh Counſels, and Directions; that the Legiſlative Power could not be ſafe if the Executive were againſt it; that all Laws againſt Catholics in the Hand of a Catholic, were like a Sword in the Hand of a Statue, of no Uſe or Terror: In a Word, That Laws, Oaths, and the moſt ſolemn Engagements from a Popiſh King to Proteſtant Subjects, were but Words a Courſe without Senſe or Meaning: He wiſely took Care, as far as Law and Conſcience could do it, to *extinguiſh* for the future *the Hopes of all Popiſh Pretenders*. This was the great, concluding Act, which made the End of His Reign of a piece with the Beginning; the Dying Legacy

gacy of our great Deliverer, the first Act of whose Government was to *rescue* our Religion, and the last to *preserve* it. Without this wise Provision, the Revolution of this Day had been in vain, it had vanish'd with all its Consequences, like the pleasing Dream of a Man who awakes to Misery, and instead of now finding upon the Throne a most faithful Guardian of the Protestant Name and Interest, we had seen it fill'd with One under the strongest Obligations to destroy it. If therefore we have not entirely forgot the Revolution of this Day, if we have any the least Sense of our Deliverance remaining in Us, we are obliged to the utmost of our Power to support and defend that Sacred Act, without which, all that has been hitherto done has been to no purpose; The Revolution is Vain, Your Deliverance is Vain, Ye are yet in your *Chains*. To what then must we impute it but to the most shameful Forgetfulness, and Insensibility that so great a part of this Nation, the meanest part 'tis true, should endeavour to defeat it, should be ready to take up Arms and wade through a Sea of Blood to dispossess a Prince who Holds by it, and who from the Moment of his Happy Accession to the Crown, to this Day, has been so far from giving the least

Ground

Ground of Diſcontent to his Subjects, that it would look ſomething like Diſloyalty to offer any thing in his Defenſe? 'Twill be time enough to anſwer in His Defenſe when his Enemies think fit to give *Reaſons* for their Rebellion. For ſure the Reaſons ſet forth in a late forlorn * *Manifeſto*, tho' no doubt the beſt that their Cauſe affords them, require no Anſwer; Barely to repeat them is enough; They run to this Effect. *That the Pretender's Right is moſt undoubted*; that is, That 'tis moſt Undoubted we have been for above Twenty Years a Rebellious and Perjur'd Nation; *That the Parliament have wickedly ſet a Price upon his Head*; that is, That they have Wickedly endeavoured to prevent as far as poſſible, the Effuſion of Blood; *That certain Great Perſons have been proſcrib'd*; that is, that the moſt indiſputable Act of Government has been exerted, of calling Miniſters to Account; *That a Foreign Prince is come among Us, And that Foreign Troops are invited over*; that is, that the Proteſtant Succeſſion has taken place, and that we are reſolved to maintain it. I

* *This relates to a Manifeſto of the Pretender's at that time ſpread about.*

ſhould

ſhould not have thought it worth while to mention theſe Reaſons to you, but for the ſake of an Obſervation which in hearing them you have already made to yourſelves. You obſerve that all theſe Reaſons, all but one of them, have been equally ſtrong from the beginning of the Revolution, they all ſtrike at *that* Foundation; ſo that all thoſe who are mov'd by them, declare themſelves to have been Enemies not only to his preſent Majeſty, but to his two glorious Predeceſſors, they declare that they have all along taken Oaths againſt their Conſciences, and with a Deſign to break them, and juſtify the ſevereſt Charges againſt them, and which they have hitherto complained of as the falſe, groundleſs, and injurious Suſpicions of their Enemies. As for the other Reaſon, if there are any who on the Account of Dependances, Friendſhips, and Alliances, may be inclined to wiſh well to the deſperate Cauſe which their Favourites have engaged in, let them conſider that the Diſpute in their Breaſts is between Friendſhip and Religion, and that *Uſque ad Aras*, tho' the Expreſſion of an *Heathen*, may well become the Mouth of a Chriſtian. And certainly if there ever was a dividing Point in Friendſhip, and ſuch as will

juſtify

juſtify a Breach of it, we have it now before us, when Men take to ſuch Meaſures in which 'tis impoſſible to follow them without breaking thro' publick Faith, Oaths, Conſcience, Honour, Intereſt, and Religion, and every thing that is juſt and ſacred. All particular Obligations therefore and private Intereſt muſt give way, the public Intereſt of Church and State lies now before us, and the great Queſtion to be decided is, Whether we are to have a Popiſh or a Proteſtant King; whether we are to juſtify or condemn the Revolution: And if any one upon this View find himſelf ſtill at a loſs what to think, or how to determine himſelf, I ſhall ſay no more, but leave him with the Complaint of the Prophet, *that his Heart is deceitful above all things, and deſperately wicked, who can know it?*

After ſo flagrant an Inſtance of the Forgetfulneſs of this Day's Deliverance which the preſent Rebellion affords, it may ſeem unneceſſary to examine any further Signs and Evidences of it, however in Juſtice to the Day, I ſhall proceed, and deſire your Patience while I ſet before you another Indication of a forgetful Mind, that is, when the Means are quarrell'd with by which our Deliverance was effected.

We

We are juſt now riſen off our Knees, in which humble Poſture we have been returning Thanks to Almighty God *for putting a new Song into our Mouths, by bringing his late Majeſty upon this Day for the Deliverance of our Church and Nation from Popiſh Tyranny and Arbitrary Power*; We have ador'd the *Wiſdom and Juſtice of his Providence, which ſo timely interpoſed in our extreme Danger, and diſappointed all the Deſigns of our Enemies*; We have bleſs'd his Name for giving *his late Majeſty a ſafe Arrival here, and for making all* Oppoſition *fall before him till he became our King and Governor.* Theſe are the Praiſes which are yet warm upon our Lips, and it infinitely concerns us not to trifle with the Majeſty of Heaven. But now how did the Providence of God interpoſe in this Affair, and how did it exert itſelf? Was it by Signs and Wonders from Heaven? By miraculous Operations and Interpoſitions of his Power? Or did he make uſe of ſinful Fleſh and of evil Inſtruments to effect it? But then why do we adore and magnify the Name of God in it? Why do we make this Day a Day of Praiſe and Thankſgiving, and not, as it ought to be, a Day of Faſting and Humiliation? For if Sacred Power, never to be reſiſted, was oppreſſed this Day by the

Arms of one Part of the Nation, aſſiſted by the Prayers and Tears of the other, that we ought now to be humbling ourſelves in Duſt and Aſhes, is a Conſequence by no Art or Sophiſtry to be evaded. Were theſe the Prayers in the Day of our Diſtreſs, That it would graciouſly pleaſe God to ſuffer wicked and unrighteous Men to riſe up againſt their lawful Sovereign? And did we indeed faithfully promiſe and vow to him, that for our own Parts we would ſit ſtill ourſelves, and praiſe his holy Name for co-operating with impious Hands? Certainly it had been the Duty of every honeſt Subject to have ſeized the firſt Weapon he met with, and have haſtened to the Aſſiſtance of his injur'd Sovereign, and to the utmoſt of his Power to have oppoſed Force with Force; for he that ſuffers the Evil he could have prevented, commits it himſelf. But however we can juſtify ourſelves to our Prince in this Matter, I am ſure we can never juſtify ourſelves to thoſe Patriots of their Country whoſe Arms were employed in the Revolution of this Day, nor in truth juſtify ourſelves to ourſelves. For if Reſiſtance, the only viſible Means of the Revolution, be in all Caſes unlawful, it was unlawful in the preſent, and every Man in the Nation for-

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ought I see stands condemned, some for resisting, and the rest for *not* resisting that Resistance. 'Tis true the Revolution is as yet more tenderly handled, and many shuffling Hypotheses we meet with to solve this plain Phænomenon, and to reconcile the Justice of it with the Principle of absolute Non-resistance; but after it has been labour'd at long in vain, and they find it will never do, we may expect to see these vain Hypotheses dropt, and the Revolution set out in blacker Colours. For if at present, while so many Men are living whose Honours are concern'd in the Vindication of it, 'tis with much Dispute and nice Distinctions brought off and justified, we may reasonably expect that in another Generation it shall pass for an Act of the most flagrant Rebellion; and all those Patriots who were concern'd in it, shall in Return for the Preservation of their Estates, Liberties and Religion to their Families, be look'd on as so many Traytors, and be detested as such by their own loyal Children.

There remains yet the last Indication mention'd of a Mind forgetful of this Days Deliverance, Namely, When without any manner of Reason for it, we begin we know not How, to have better Thoughts of the Enemy we have been deliver'd from. The

The Enemy we all know from whose cruel Hand God in His Mercy has upon this Day twice Deliver'd Us, is that Restless Popish Faction, which ever since the Reformation of our Church to so near a Degree of Apostolical Purity has from Age to Age pursued Her with implacable Malice. It has been already observ'd to You, that all the Unhappiness of a late Reign had its Original from Them: It was *Their* unbridled Fury that without Regard to the Honour or Interest of their Indulgent Master, drove that Unfortunate King into those Measures which ended in His Ruin. The One thing *they* aim'd at, was the Advancement of their Superstitious Worship; And so That were effected, no matter what became of their Royal Patron. Nor is it to be doubted but there were *Other* Arguments than those of Persuasion, that inclin'd Him to their Counsels. He had a terrible Example before His Eyes in One of His Royal Ancestors that plainly shew'd Him what might be expected from them, if they were driven to Extremities. He knew that within less than One Century, when They despair'd of succeeding in any other Way, they form'd the most Hellish Conspiracy that ever enter'd into the Breasts of Men; A Conspiracy, which had

had it not been discover'd in the very Article of Execution, had at One Blow cut off the Strength and Flower of the Nation; The Commonality, the Judges, the Nobility, had All, as it were, Vanish'd in a Moment; Nor had they more regard for Majesty itself. 'Tis true, the King then Reigning, was a Protestant; But what Difference between a Protestant King and a Catholic, if neither will comply? Of the Two the Protestant seems less deserving their Resentment, For, This acts against them upon His Principles, And the Other against the Principle He professes. So that it may reasonably be thought that the Consideration of the Tragedy design'd this Day, might have some Influence on our late King's Determinations, And that the First *Fifth* of *November*, help'd in some measure, to bring about the Second. But however that be; 'tis certain that those of the Popish Perswasion, to their great Mortification, occasion'd both; And as long as they are true to their Principles, will occasion as many more as they can. This we know and are assur'd of; And 'tis our Wisdom therefore to provide against them, and not to depend on Providence when we neglect Ourselves. And yet, one cannot but observe, that there has been

been of late a more general Inclination toward that Sect than has been usual, or is indeed consistent with our Safety. Some have been for Reconciling Us again to their Church, and making large Advances to meet them. Others take a sort of Pride in open professing that they had rather be Papists than Dissenters; tho' God be thanked there is no Reason for either, And as little Reason for any such Professions. Others upon every little Dissatisfaction readily protest, that if we reform further, they will reform back again: And in general it may be observ'd, that the Inclination to that Sect is greater, or rather the Aversion less than any true Lover of the Protestant Religion would desire. But in the Name of God, For what Shadow of Reason do we entertain a more favourable Opinion of them? Are they in the least chang'd from what they always were? Do they desire, or would they admit of any Reconcilement with them but upon their own Sinful Terms? Are we not still the same Heretics with them, And do we not deserve the same Punishment? Have they to this Day shew'd the least manner of Remorse for the Barbarities they have exercis'd? On the contrary Do they not Constantly justifie all the

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Righteous Blood they have spilt; And, with the Temper of a Judge that has in due Form of Law condemn'd a Malefactor, Sedately own it? Since therefore *They* remain the same in every particular, the Change must be in *Us* if we are nearer to them; The Fault must be in Ourselves, in the particular Infirmity of a *British Memory*, that in the narrow space of one Quarter of a Century, we should at the Beginning of it pray to God to deliver us from Popery, and before the End of it, be laying a Foundation for the same Prayers again. Can it be Denied that we are laying this Foundation, and have forgot our Deliverance, when Our Zeal against Popery is so much abated, and we stand ready to joyn Hands with our mortal Enemies? When the Revolution has been sapp'd at the Foundation, and the Means quarrell'd with by which alone it can be Justified? When the Memory of our great Deliverer is every Day insulted, and His Name vilified? When a Rebellion is actually begun in One part of the Nation, and the Seeds ripe for it in the Other? Or can it be Affirm'd that there has *that* Spirit yet appear'd as might have been expected among Protestants, to suppress a Rebellion the avow'd Design of which is to place a Papist upon the Throne, and to unravel the whole Scheme of the Revolution? Some no doubt may have been hitherto perswaded that our Divisions have been no more than a Contest between two Potent Parties for Place and Power; But all such Imaginations are *now* Vain; The Fate of the Nation is at a *Crisis*; The Dispute is brought to the single Issue, Whether our Government shall be Popish or Protestant: that is, whether we shall peaceably enjoy the Liberty of our Consciences, or give Our-

MUSEUM BRITANNICUM

Ourselves up to the Tyranny of ignorant and cruel Men; to be expos'd to the inhumane Treatment, which may surely be depended on wherever Popery prevails.

This therefore being evidently the present State of our Affairs, it becomes all Orders, Ranks, and Degrees of Men among us, to give the most Open Demonstrations of their Affection to the Government: And particularly 'tis incumbent on Us of the Clergy to take care how we give occasion for the least reasonable Suspicion, lest we fall *at present* under the same just Resentments from all Thinking Men, which the most Unthinking will *Then* conceive against Us, when they shall find themselves brought into the unhappy Condition of being Alarm'd on the One side with Fire and Sword unless they change their Religion, and on the Other with Damnation if they do it. This is the fix'd Persuasion of all sincere Protestants, that the Corruptions of the *Roman* Church are such, as 'twere a damnable Sin to defile Ourselves with them: And therefore we profess Ourselves ready to endure the last Extremities rather than comply with them: And we know by Experience that *They* are ready to inflict them. Wherefore let Us not forget what Experience has taught Us, Let Us remember the Deliverance of this Day, and the Enemy We were deliver'd from; Let Us gratefully acknowledge our Past Deliverance, and provide wisely for the Future. And assure Ourselves that All those, whoever they are, who at this Critical Juncture can make the least Difficulty of *Explaining* themselves, can at best be but Suspicious Friends to their KING, their Country, and to the Protestant Religion.

FINIS

MVSEVM BRITANNICVM